TYDINGS FROM ROME

OR,

Englands Alarm.

Wherein several Grounds to suspect the Prevalency of the *Popish Interest* are seasonably suggested; *Londons* Ruine pathetically lamented; Arguments to dissuade from the *Popish Religion*, are urged; And the Duties of Christians in this time of common Danger, and Distraction, perswaded.

Nostri adversarij etiamnum vivunt & quotidie audaciores fiunt; nocte & die hoc agunt, meditantur, ut exortum Evangelij lumen extinguant; antiquasq; tenebras revocent, interea nos, qui initio unanimes per Dei gratiam Evangelium annunciavimus, conversis armis in mutua vulnera ruimus; gratumq; hostibus spectaculum exhibemus: qui plus præsidij, atq; fiduciæ in concertationibus nostris quam in ani causæ suæ fundamento, totaq; arte & potentia sua collocant. Brentius *in Præfat: de Cœna.*

Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgments.*

Cant. 2. 8. *Every man hath his sword upon his thigh, because of fear in the night.*

Psal. 137. 8. *O daughter of Babylon who art to be destroyed, happy shall he be, that rewardeth thee, as thou hast served us.*

LONDON, Printed in the Year, 1667.

Tidings

FROM

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OR,

Englands Alarm.

EVery faithful Minister of Christ, sustains the relation of a Watchman unto the Nation wherein he lives, as well as of a Pastor to the particular flock over which the Holy Ghost hath set him; and therefore not only ought to be of a publick spirit, to observe the first approaches of National calamities; but also of a courageous and faithful spirit, to give warning of them. Being thus a debtor to my dear native Country, and hearing round about me the noise of bloody *Papists* rallying together, and preparing themselves to make a slaughter; and finding the fears and jealousies of the Nation (lately awakened by the flames of *London*, and the instruments of cruelty there discovered) beginning to abate, though their dangers are still encreasing upon them; I could not but present to the publick view, these awakening *considerations* and *counsels* following; if happily thereby true zeal for the *protestant* Interest might be provoked, and the growing design of the common enemy detected and retarded. For alas! *how can I endure to see the evil that shall come upon my people, and upon my kindred?* As *Esther* said in a like case of common danger: yea, were I sure of personal safety in such a day of slaughter and desolation,

Ezek. 3.17. Acts 20.28.

Esth. 8. 6.

lation, yet how terrible a thing would it be to stand upon the shore and see so glorious a Vessel as *England* is, to be cast away! the Golden Candlestick removed and the doctrines of Devils preached and professed in those places where Jesus Christ hath been so purely and sweetly worshiped.

Isa. 62.6. *O England!* God hath set Watchmen upon thy walls who will not hold their peace day nor night: and though men have endeavoured to muzele and gagg them, yet like *Crasus* his dumb Son, they will cry out when they see thee in danger.

** Fingit respondere custodem desperatis civibus, & augere dolorem.* Luth. *venit quidem mane verum simul cum illo venit nox ista trassior ac terribiliar* Muscul. *in Itc.* 1 King. 18. 41.

If thou inquire of thy Watchmen in thi night of thy trouble as it is, *Isa.* 21. 11, 12. ** Watchmen, what of the night?* they all with one voice return thee the same answer; *The morning cometh and also the night.* There is indeed a glorious morning of salvation and mercy, which will shortly down upon thee *England*; but before that, there will be a night of dismal darkness and distress upon thy children: *For we have heard a voice of trembling, of fear, and not of peace; we see every man with his hands upon his loins, as a woman in travail, and all faces are turned into paleness: alas! for that day is great, so that none is like it, it is even the day of Jacobs trouble; but he shall be delivered out of it.* They speak unto thee as *Elijah* spak: to *Ahab, arise, get thee up, for there is the sound of abundance of rain*; and there came a shower indeed: And that there is a sound of judgment and wrath coming upon us will appear, if you have any regard either, *first* to the *predictions* of friends or 2*dly*, to the *preparations* of enemies; or 3*dly*, to the *present state and posture* of things among our selves at this day.

1. As for the predictions of friends, you have had many both ordinary and extraordinary.

First *ordinary*, upon the observations which the Messengers of God have made of your barrenness, wantonness and unchristian divisions, under the fullest Gospel-light and liberty that ever was enjoyed by an unthankful Nation; amongst which I cannot omit what a grave and worthy Divine upon the ground fore-mentioned, for divers years past, gave us warning of: And O that we had been so wise and happy to have improved such a seasonable admonition! his words are these:

Gurnels. Christian armour 2*d.* *part p.* 429. 'Consider where you are, and among whom; are you not in your 'enemies quarters? If you fall out what, do you but kindle a fire 'for them to warm their hands by? *aha! so would we have it* say 'they, the Sea of their rage will weaken this bank fast enough; you 'need

'need not cut it for them. The unſeaſonableneſs of the ſtrife be-
'twixt *Abrahams* herdſmen and *Lots*, is aggrevated by the neer
'neighbourhood of the Heathens to them, *Gen.* 13. 7. *And there*
'*was ſtrife betwixt them and the Canaanites and Perizzites dwelt in*
'*the land.* To fall out when theſe Idolaters look on, this would be
'Town-talk preſently, and put themſelves and their Religion both
'to ſhame. And I pray who have been in our land all the while the
'people of God have been ſcuffling? thoſe that have curiouſly ob-
'ſerved every uncomely behaviour among them, and told all the
'world of it ſuch as have wit and malice enough to make uſe of it
'for their wicked purpoſes; they ſtand on tip-toe to be at work, on-
'ly we are not yet quite laid up and diſabled (by the ſoreneſs of thoſe
'our wounds which we have given our ſelves) from withſtanding
'their fury; they hope it will come to that, and then they will cure
'us of our own wounds by giving one if they can, that ſhall go
'deep enough to the heart of our life, Goſpel, and all. O
'Chriſtians! ſhall Herod and Pilate put you to ſhame? they clapt up
'a peace to ſtrengthen their hands againſt Chriſt; and will not you
'unite againſt your common enemy? 'tis an ill time for Mariners
'to be ſigning when an enemy is boring a hole at the bottom of
'the ſhip.

How often have you been told both from the Pulpit and Preſs, what the ſad fruit and iſſue of theſe things would be? and as God hath given you timely warnings of this enemy by your faithful Watchmen in an ordinary way, ſo that he vouchſafed us ſome extraordinary ones too, amongſt which I cannot here omit a ſtrange and remarkable paſſage, which for diverſ years ſince fell from the pen of an Engliſh Prophet; and becauſe I live to ſee one part thereof ſadly verified, and the other diſpoſing it ſelf towards its accompliſhment (if providence ſtep not out of its ordinary path to prevent it) I ſhall tranſcribe ſome of the moſt remarkable and bearing paſſages of it for you; my Author having reproved the wantonneſs and vanity of profeſſors, particularly thoſe of *London*, breaks forth into this threatning and terrible prediction.

'*London* was *Troy novant*, it is *Troy le grand*; it will be *Troy* Mr. Reeves
'*l'extinct.* p. 2. 7. I ſee you bringing Pickaxes to digg down your *Gods pleas for*
'own Walls and Springing mines to blow up your own houſes, and Nineveh;
'kindling ſparks that will ſet all in a flame, *pag.* 223 they which *mounted about*
'were rich owners, muſt then wander abroad for relief, and be *eight years*
'glad to beg gratuities, or be glad to kiſs the feet of the adverſarie *ſince*,

for an almes, out of his own fulneſs; and happy were I, if I could here make an end and the laſt poſt were arrived. But after all other extremities, conſcience at laſt comes to her puniſhment, this muſt be made a captive. Men are not only lockt out of their houſes, but out of their Temples; their goods are not only enforced from them, but they are deprived of the Pearl; their libe ties are not only loſt, but the freedom of the Ordinances, pure doctrine, worſhip and faith are in bondage, and the ſoul enthralled. Men that will not permute a God, and ſuffer their faith to be new ſtamped, muſt either run or die for it: Your looking-glaſs wi l be ſnatcht away your bright diamond ſhiver'd in pieces; this goodly City of yours all in ſheards; ye may ſeek for a threſhold of your ancient dwellings, for a pillar of your pleaſant habitations and not find them; nothing left but naked ſtreets or naked fields of ſhelter, &c. But this is but the miſery of ſtone-work, of arches, dormans and roofs; but what will you ſay, when it comes to skin work, arms, necks and bowells? Ye which have walked the ſtreets in ſtate, may then run the ſtreets in deſtractions, with one leg or half an arm, they may beg the preſervation of the reſt of your members: What inventions will ye then be put to, to ſave your lives? your tears will not reſcue, nor your gold reedeem you, but your veins muſt weep as well as your eyes; and your ſides be watered, as well as your cheeks; when they allow you no ſhowers of rain, but ſhowers of blood to waſh your ſtreets, when you ſhall ſee no men in your Corporation but the man led Citizen; and hear no noiſe in the ſtreet, but the cryes, and ſhreeks, yells, and pants of Gaſping, dying men: when ye ſhall ſee your kindred ſlain in one place, your wives in another, your children in a third, and your ſelves at laſt (it may be, cut in two, to encreaſe the number of the dead carcaſſes.

As popolus as ye are, ye ſhall then be numbred to the Sword; as puiſſant as ye are, the valiant ſhall be ſwept away; as fine fed as ye are, ye ſhall be fed with your own fleſh, and made drunk with your own blood; your politicians can no longer help you, but have their ſubtil brains daſht in pieces with yours; nor your Lecturers can no longer ſave you; but you muſt meet together at the Congregation near the *Shambles*, when this great City ſhall be but a great Chopping-board to quarter out the limbs of ſinners, or the great Altar wherein a whole City is to be ſacrificed. Oh doleful day! when your breaſts ſhall try the points of Spears, your

ſides

'sides the keeneſſe of the Swords, your heads the weight of Poleaxes
'your bodies made footſtools, and your dead Carcaſſes ſtepping-
'ſtones for truculent foes, to tread and trample on; when there
'will be no pity upon the aged, nor compaſſion upon the young:
'but heaps upon heaps: tumbling of garments in blood, and Swords
'made fat with ſlaughter. Oh! ſee what a Crimſon City, Crimſon
'ſins will make!

'If you do eſcape the dint of the Sword, and your lives be
'given you for a prey; Shall not your goods be made a prey? yes,
'ſome may be reſerved out of the greateſt Maſſacre; when men are
'weary with killing, a retreat may be ſounded, and called off from
'the ſlaughter? yet can ye then challenge your own houſes, or
'bring your Keyes to your old Cheſts? No, your Titles gone, your
'Intereſt loſt ye have traded your ſelves out of your Eſtates, or ſin-
'ned your ſelves out of your Proprieties: The Enemy is now houſ-
'keeper, Land-holder; ye have forfeited all to the Sword; farwell
'Inheritances, Purchaſes, Leaſes, Wares, Wardrobe, Furniture,
'Jewels. As you have gotten theſe goods unjuſtly, ſo they ſhall be
'taken away unjuſtly; and if they be not ſlain in the heap, yet they
'do but live to ſee their own miſery, their ſins have made them
'Bankrupts, they are undone; ruin'd.

'And Oh! if the loſs of money were the greateſt miſchief; but
'there is a treaſure of greater value in danger; there is not an abſo-
'lute conqueſt made, till the inner man be in fetters; thou muſt be a
'ſlave in principles: Oh! it is an hard thing at that time to be a
'Jew inwardly to keep the girdle of truth about thy loins; thou muſt
'then bare the fruit of the degenerate plant, or ſtrange vine: pour
'out the drink-offerings of other Sacrifices, follow the ſorcery of
'the Miſtriſs of witchcrafts, or learn Magick with them that are
'brought up in the Doctrine of Devils; thou muſt limp with the
'halting age: fit thy mouth to anſwer the general ſhout. What great
'is *Diana* of the *Epheſians*: thou muſt taunt thy own Father, ſpit in
'the face of thine own Mother, and hiſs away all thy true Bre-
'thren: thou muſt be divorced from thy own Faith, though never
'ſo chaſte, and deny *Sarah* to be thy Wife, though thy Eſpouſals
'with her were never ſo ſolemn. There will be no ſafety in conta-
'minate faith: thou wilt be either a *Nicodemus* to come to
'Chriſt by night: or if with *Daniel* thou open the windowes to-
'wards *Jeruſalem*, thou wilt be caſt into the Den of Lyons. Thus
'far he.

An

Dr. Uſſer. An inundation of *Popery* was alſo predicted by the Learned Biſhop of *Armagh*, immediately before his death, as is well known to many. And where is the hearr that hath any ſpiritual ſenſe, or tenderneſs in it, that trembles not in a fearful expectation of theſe things? *Surely, the Lord will do nothing, but he revealeth his ſecrets to his Servants the Prophets.* This is one ground of fear. Amos 3. 7.

2. And your fears cannot chuſe but encreaſe, when you conſider the preparation and progreſs theſe Enemies have already made; Have they been ſleeping; think you, all this while? no no they have digged as deep as hell in their Counſels, their numbers among us are already formidable, their combinations ſtrong, their confidences high, and their Forraign aſſiſtants ready. *As the keepers of a field, ſo are our enemies round about us; the Syriane before, and the Philiſtines behind to devour* England *with open mouth.* Two conſiderable advantages they have already obtained: (*Firſt,*) The removal of ſo many able and Godly Miniſters out of the way. This is done to their hands by a ſad providence: It is an old and true obſervation, That whoſoever will attempt the overthrow of Religion, muſt begin with the Miniſtery firſt. *Theſe are ſet for the defence of the Goſpel.* It was the counſel that *Adam Tonzen* (a deep-pated *Achitophel* of theirs) long ſince gave in this caſe; Suppreſs (ſaith he) the Miniſters; (*Et error cui plus animum deerit, ſine pugna concidet*) and then the error that hath none to patronize it will fall of it ſelf: So he calls the precious truth of Jeſus Chriſt; I dare not affirm that this was intentionally done to open a door of opportunity to them; but that eventually 'its like to prove ſo, who that exerciſes reaſon ſees not? When ſo many pious Miniſters went off the Stage, it was apparent enough what an opportunity theſe men had to aſcend it and act their part. Jer. 4. 17. Iſa. 9. 11.

2. Secondly, The deſtruction of our Famous City, the ſtrength and glory of the Nation, which they have laid in the duſt; a deſigne no douht, contrived in the Popiſh Conclave: they well enough knew how able *London* was to give check to their deſignes.

My heart bleedeth for thee *London* to ſee thee made *of a City, an Heap, of a Defenced City a Ruine; a Palace of ſtrangers to be no City.* And if they can have their will, that which follows in the text ſhould be added; *It ſhall never be built* If Parliaments will hearken to them, they will perſwade like *Rehum* and *Shimſai*, *Ezra* 4. 14. that it may lie ſtil in its Aſhes, and upon the ſame pretentions

tentions, *let ſearch be made* (ſay they) *in the Book of Records of thy Fathers, ſo ſhalt thou find in the Book of Records, and know that this City is a rebellious City, and hurtful unto Kings and Provinces, and they that have moved ſedition within the ſame of old time; for which cauſe it was deſtroyed.* But I truſt the Lord will make our Rulers wiſe, to diſcover their bloody intentions, how ſpecioully ſo ever palliated with pretences of Loyalty and Fidelity.

But mean while *London* is ruined! that goodly mountain laid waſte the moſt glorious City in all reſpects, that ever the Sun looked upon, now a deſolate Wilderneſs! O *London*! who can ſufficiently bewail thy miſery! for mine own part, as the Orator ſolemnizing a ſad Funeral, deſired to have learned Mortality from another ſubject, rather then that of *Scaliger*: So (might it have pleaſed the Lord) I ſhould have been glad to have learned the vanity of all worldly glory from another example, then that of *London*. A Lamentation for London.

How doth the City ſit ſolitary, that was full of people? ſhe that was great among the Nations, and Princeſs among the Provinces! Lam. 1. 1.

O *London!* thou ſealeſt up the ſumme and wait perfect in beauty: Lam. 2. 15.
Thou waſt perfect in thy ways from the day thou waſt created until Ezek. 28. 15.
iniquity was found in thee. Thy renown went forth among the Ezek. 16. 14.
Heathen *for thy beauty, for it was perfect through the comlineſs thy God had put upon thee. But thy heart was lifted up becauſe of thy beauty,* Ezek. 28. 17.
thou didſt corrupt thy wiſdom by reaſon of thy brightneſs. Therefore Ezek. 28. 18.
the Lord hath caſt thee to the ground, and brought forth a fire from the midſt of thee, which hath brought thee to aſhes. London *hath grievouſly ſinned, therefore is ſhe removed;* all that know thee among the people, are aſtoniſhed at thee, thou art terrour to them. Lam. 1. 8.
London may now ſit down by her Siſter *Jeruſalem* in the duſt, and ſay, *Is it nothing to you, all ye that paſs by, ſee and behold, was* Lam. 1. 12.
there ever any ſorrow like unto my ſorrow: which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger? *They have heard that I ſigh, there is none to comfort me: all mine* Lam. 1. 21.
enemies have heard of my trouble, they are glad that thou haſt done it; thou wilt bring the day that thou haſt called, and they ſhall be ver. 22.
like unto me. Let all their wickedneſs come before thee, and do unto Jer. 15. 34.
them as thou haſt done unto me. Mine enemies have devoured me, they have cruſhed me, and made me an empty veſſel; they have ſwallowed me up like a Dragon. The violence done unto me and to my fleſh ver. 35.

be upon Babylon, *shall the Inhabitants of* London *say. Remember O Lord, the Inhabitants of* Babylon, *in the day of* London, *who said, Raze it, raze it even to the foundations. O daughter of* Babylon, *that art to be destroyed, happy shall he be, that rewardeth thee, as thou hast served us.*

Psl 137. 7 ver. 8.

Let no man think that I endeavour to obscure the righteous Hand of God, which is to be own'd and trembled at in such a judgment. Though *London* must acknowledge his justice in all that is come upon her; yet the wickedness of Instruments, is not in the least to be excused thereby: God and man may concurre in the same action, and yet neither his holiness have any fellowship with their wickedness; nor their Injustice, be excused by his Righteousness; *Idem quod duo faciunt non est idem, His work is perfect, for all his wayes are judgment; a God of truth, and without iniquity; just and right is He, they have corrupted themselves*, Deut. 32. 4. 5. Wilt thou not confess, *London*, that thy sins were the sparks that kindled thy flames? doubtless thou wilt. such was thy pride, Epicurisme Formality, and Barrenness, under such precious waterings as thou once enjoyedst, above all the Cities in the world, that thou mayest say, it is of the Lords mercy, thine Inhabitants had not all perished with their Habitations; and that God had not made thee like *Sodom*; for what couldst thou expect when thy *Lot* were going, but that devouring flames were coming?

But to return from this sad (though necessary) digression; hereby it is manifest the common Enemy hath obtained a singular and long expected advantage to their design; often have they in vain attempted it; but now God hath delivered it into their hands: Well might they rejoice (as they did) to see its flames ascend, and drink healths to its ashes. For upon divers politick considerations it might easily be demonstrated, that their cause and interest is revived and warmed by that fire.

3. Lastly, it cannot but much more heighten our fears, if we consider the sad posture we are in at this day of our Eminent Danger. Three or four sad particulars I shall here suggest, and let none think it to be a laying open of our nakedness and weakness to the Enemies; for I shall tell them no News, in telling you that.

1. They are much encouraged, in that the Ceremonies of their Religion find such acceptation among us: It was long since observed, That as the morning ushers in the day, so the Ceremonies of

any

any Religion, serve to bring in the Religion it self; If we are heartily resolved against Popery, What do we with their Garments, Gestures, Altars Crosses, Liturgies, and Officers among us? upon this reason the Divines of *Hamburgh* withstood the Cerimonies of INTERIM; of which they gave this account to *Melancthon*. 'These indifferent things (say they) are nothing else but 'the seeds of corruption, the nerves of Papistical Superstition, and 'the little passages, by which the Adversaries endeavour to creep in- 'to our Churches, that they may turn them off the foundation. To the same purpose the Divines of *Saxony* speak; 'Satan (say they) 'from those small beginnings of the Ceremonies, makes progress to 'the corruption of Doctrine it self. If any say these are but groundless surmises, a fighting with our own shadows; the papists themselves are more charitable then such Objectors, and cannot but know, that although we use these Ceremonies, yet not in the same sense that they do. Pray hear what a Jesuit hath observed concerning it. 'Protestanisme (saith Mr. *Chillingworth* in his Pre- 'face, Sect. 20.) waxeth weary of it self, the professors of it, they 'especially of greatest Worth, Learning and Authority, Love, 'Temper and Moderation; and are at this time more unresolved 'where to fasten, then at the Infancy of their Church. Their 'Churches begin to look with a new face, their Walls to speak a 'new language, their Doctrines to be altered in many things. If it be again objected, this is but the groundless construction of a peevish adversary. To conclude the controversie: here what a prelate of our own saith in the case, they are the words of the learned Primate of *Ireland*. 'The Kings and Queen of *England* (saith he) 'imposed these Ceremonies, that thereby they might decline the 'charge of Schismaticks, wherewith the Church of *Rome* laboured 'to brand them, seeing it did appear hereby, they only left them 'in such Doctrinal points, wherein they left the truth. Again, hereby 'they would testifie, how far they would stoop to win and gain 'them, by yielding as far as they might in their own way: But '(saith he) the experience of many years hath shew'd, that this 'condescention hath rather hardened them in their errors, then 'brought them to a liking of our Religion; this being their usual 'saying, if our Flesh be not good, Why do you drink of our 'broth?

Ep. ad Mel.

Contet. Saxon. edit. 1560.

Doct. *Usher* of the Cere. *pag.* 209.

And have we not grounds for our fears, think you now? if we are blamed for our jealousies, we must blame them, that give cause

for them. Would Bishops cast out those Popish Ceremonies, our fears of Popery would be so much abated; but those that nurse up these Romish brats, we cannot but suspect to have too much love for that Harlot that begot them.

2 We are at this day persecuting and suppressing the faithful in the Land, even those that stand in the gap to intercede for it, and are the most considerable persons, both for Parts & Piety, to oppose the designs of this enemy. How are we hacking at the bow we stand upon? and pulling down our wall, whiles the Enemy lies round about them? Is this the time to stop the mouths of so many able and faithful Ministers? to drive them into corners and not only so, but to pull them out of those corners too; and thrust them out of the breach, where they stand with prayers and tears, which are their only weapons, and the Nations best Defence against the common Enemy? VVould any Physician that regards the life of his Patient, having to do with a weak consumptive person that hath but little blood, and few spirits left, open a vein, and let out a drop thereof? it may be you lookt not upon them so, but rather as the disease of *England*, than the good blood thereof: but God judges otherwise concerning them: *The innocent preserve the Island, and it is delivered by the pureness of his hands*, Job 22. *ult.* You think if you were once rid of these, you should quickly be a prosperous Nation: But verily, *except the Lord of Hosts had left unto us a very small remnant, we should have been as* Sodom, *we should have been like unto* Gomorrah, *Isa.* 1. 9.

Ah! how little do our bold informers think whose work they are doing! little do Constables think they are breaking down of the Walls and Gates of the Nation; when breaking up the peaceable Meetings of Gods people. Poor men! did you but see how the Papists laugh among themselves, to see their work so industriously performed by your hands, it would surely cool your courage, and check your irregular zeal: Alas! they are not so much afraid of your Swords, as of these mens prayers. That Popish *Queen* of *Scotland* spake out, and professed she dreaded more the Prayers of Mr. *Knox* (a godly *Nonconformist*) then an Army of ten thousand men. And will you so officiously serve them, by disarming so many ten thousands of your friends of their best weapons? Oh ungrateful *England*! dost thou thus requite the Saints for all the good they have been Instruments to procure unto thee? wilt thou make them enter an appeal in Heaven against thee, in the words of the

the Prophet? *Jerem.* 18 20. *Shall evil be recompenſed for good? for they have digged a pit for our ſouls; remember O Lord, how we ſtood before thee to ſpeak good for them; and to turn away thy wrath from them.*

3. Are not the profeſſing part of the Nation at this day divided, both in their judgments and affections? add what a ſingular advantage the enemy hath; thereby is obvious to every conſidering perſon; we have been often told, that except the ſpirit of *love* did ſpeedily cloſe up thoſe unchriſtian breaches, the common adverſary would enter in at them. It was a worthy ſpeech of *Brentius*, when the Divines of *Germany* were ſcuffling one with another, in the midſt of the Popiſh party; '*Tollenda merito*, &c. let all quarrelling and bitter-'neſs be laid aſide, and let us ſubject our judgments to our Lord Je-'ſus Chriſt: Our Adverſaries yet live and are daily more bold; night 'and day they labour to extinguiſh the light of the Goſpel which is 'riſen among us, and to bring back the ancient darkneſs; mean 'while we who in the beginning, by the grace of God; profeſſed 'the Goſpel unanimouſly, turn our weapons one againſt another, 'and exhibit a grateful ſpectacle to our Enemies; who place 'more truſt and confidence in our contentions, than in the 'vain foundation of their own Cauſe, and all their own art and 'power.

I have a long time looked upon our contentions as upon a Blazing Comet, portending utter deſolation, if the Lord heal it not ſpeedily. Think upon this, you that fear the Lord, and tremble at his judgments: How have we beaten our fellow ſervants? unſainted thoſe that jump'd not with us in our opinions? this Saint was too high, and that too low; but here is an Enemy, that like *Procruſtes* the tyrant, will cut you all of a length: If you were ten thouſand more then you are, you were no match for them, as long as you lie in this poſture. How eaſily did *Gideon* with his little handful, vanquiſh the huge Hoſte of the *Medianites*; when every man ſet his ſword to the breaſt of his fellow, and inſtead of oppoſing him, ſlew every man his brother? *Judg.* 7. 22 I make no queſtion but the Papiſts have blown up theſe ſparks of diſcention among us, to warm their own fingers by our flames; they have animated and fomented that ſpirit of bitterneſs and wrath among us as one that ſets two Cocks a fighting, that having kill'd each other, he may ſup upon them both at night. This was the ſad poſture of *Jeruſalem* when the Enemy entred in her Gates. O *England! England!* thy deſtruction

Procruſtes

ſtruction is of thy ſelf. *If the hearts of the fathers be not turned to the children, and the hearts of the children to the fathers, what can we expect, but that God ſhould come and ſmite the earth with a curſe?* Mal. 4. *ult. Lord heal the breaches of* England, *for it ſhaketh* Pſal. 60 2.

4. Fourthly and laſtly, that which much appals and daunts my ſpirit, is, they find us as deeply guilty of the abuſe of the beſt mercies, as ever any Nation was. So that I am afraid this enemy will prove the *Hagelum Dei*, the ſcourge of God, (as *Totila* of old, from his cruel perſecution of the *Chriſtians* was called) to avenge our unthankfulneſs for thoſe choice favours, which Heaven hath ſhowered down upon this ungrateful Nation. *Saint Jerome* ſpeaking of the Churches enemies, *By our ſins* (ſaith he) *our enemies are made ſtrong*; and Hiſtory tells us, that when *Veſpaſian* had conquered *Jeruſalem*, he refuſed to have the Crown ſet upon his head, ſaying *I indeed am the rod in the hand of* God, *but it is their ſins only that have ſubdued them.* Vpon what Nation under Heaven hath God more richly heaped his bleſſings, than upon *England*? and ſha. people have more wantonly abuſed them? or more comtemptuouſly ſpurned at the tender mercies of him that conferr'd th m? what bleſſing is it, which deſerves to be ſtiled matchleſs, tranſcendent, glorious, that *England* hath not enjoyed? If eace be it, we have had it: if Plenty, we have had it: if the Light of the bleſſed Goſpel ſhining in its Meridian Splendor be it, we have had it: *But Jeſurun waxed fat, and kicked*; O dreadful fore runner of National ruine! What was it that gave the *Saracens* footing in the Eaſtern Empire, but the wantonneſs of thoſe Churches, abuſing the Light which they enjoyed? how impatiently did the people of God in former times, thirſt for liberty to worſhip God purely! and when they had obtained it, What was the uſe they made of it? *horreſco referens*, I tremble in ſpeaking it; Did we not play with our Light, fight with our brethren by it, till God blowed out the Candle? and ſo (I wiſh I could ſay) ended the quarrel.

We may ſay of our liberty, as the Philoſopher ſpeaks of waters, *Suis terminis difficile continentur*, they are difficultly kept within their bounds; why, brethren did you think that God could ſuffer ſuch precious mercies to run at the waſte ſpout much longer? Did you think he was weary of his mercies, to continue them to ſuch as little regarded them? or that it was not as grievous to the bleſſed God, that his children ſhould ſmite one another, as to ſee the Ene-

my

my ſmiting them? no darkneſs is more formidable then that of an Eclipſe, which aſſaults the very veſſels of light: no taſte more unſavoury, then that of ſweet things when corrupted; and no ſin more hideous, then that which darkens the brightneſs of Gods love, and corrupts the ſweetneſs of his mercy. O *England*! thou haſt abuſed a darling attribute of God, thou haſt ſinned againſt the moſt deeply ingraven Principle, and Law of Nature: The very irrational creatures, yea, the heavieſt and dulleſt among them, the Ox and Aſs are not ſo deficient in gratitude to their owners, as thou haſt been to thy God, *Iſa.* 1. 3. juſtly therefore may he upbraid thee, and ſay, be aſtoniſhed O ye Heavens at this, and be ye horribly afraid &c. *Sic ne rependis?* Is this thy kindneſs to the God of thy mercies? marvel not then if God pluck up the hedge of his protection from about thee, and let in cruel foes upon thee, to chaſtiſe thee for thine ingratitude; and though he will not make a full end of thee; yet may he ſay, concerning thee, as of Iſrael, 2 *Chro.* 12 7,8. *I will not utterly deſtroy them, but will grant them ſome deliverance, and my wrath ſhall not be poured out upon* Jeruſalem *by the hand of* Shiſhack; *nevertheleſs they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdoms of the Countries.* The Lord I truſt will not utterly forſake his dwelling place in *England*; but verily I fear he may permit *Antichriſt* for a time to afflict us, that we may know the difference between the ſweet and eaſie yoke of Chriſt which we would not endure, and the yoke of *Antichriſt* that ſhall gall our necks and conſciences with cruel ſervitude: And *becauſe we ſerved not the Lord our God with joyfulneſs and gladneſs of heart, for the abundance of all things, that therefore we ſhall ſerve our enemies, which the Lord ſhall ſend againſt us, in hunger, and thirſt, and nakedneſs, and the want of all things*; Deut. 28 47. that ſo we may return to God with the Church, and ſay, as it is *Iſa.* 26. 19. *O Lord our God, other Lords beſides thee have had dominion over us, but by thee only, will we make mention of thy Name*; and as Hoſ. 2. 7. *I will return to my firſt husband, for it was better with me then, than now.*

These are ſome of the principal grounds of *Englands* fear at this day, in reference to the Popiſh Party. Let the ſerious and conſidering Reader lay them together, allow them but a juſt and even ballance, and doubtleſs it will hereby appear, that how great ſoever our fears are, yet our dangers much exceed them.

Having

Having thus hinted the grounds of our fears, what remains but that next I addreſs my ſelf to the principal work deſign'd in theſe Papers; which is to call upon *England* to awake out of her deſtructive ſecurity, and not to ſuffer her enemies to ſurprize her ſleeping? and I would do it in the words of the Prophet, *Zeph.* 2. 1, 2. *Gather your ſelves together, yea, gather together, O Nation not deſired; before the decree bring forth, before the day paſs as the chaffe, before the fierce anger of the Lord come upon thee.* O that I could ſound this Admonition ſo loud that all in the Nation might hear it! Had I any hopes that theſe poor Papers might be honoured with a glance of His Majeſties Eye, I would, as it were, proſtrate my ſelf at His feet, and cry as that woman did, 2 *Kings* 6. 26. *Help my Lord, O King!*

An humble Addreſs to the King.

Great Sir, the Lord hath done great things for you, and You are ſcarcely capable doing a greater ſervice for him and his people; then vigorouſly to withſtand the Attempts and Encroachments of this ſubtil and formidable Enemy; in that it hath pleaſed the Lord to move Your heart to ſend forth Your Royal Proclamation againſt them, we accept it alwayes and in all places, with all thankfulneſs; and pray, That he would not only ſecure Your Royal Perſon from their attempts, but alſo make You a Shield to his people in theſe Nations.

It is not hid from Your Majeſty what a perfidious and bloody Enemy this is, whoſe principles as well a practiſe, end to the ſubverſion both of Kings and Kingdoms. One of them affirms it lawfull to murder any one (though his own Prince) if the Pope hold him excommunicate; and another ſets down rules how it may be done and thinks poyſoning to be the beſt way. What but Treaſon and Rebellion can flow from thoſe bloody Doctrines of the Popes temporall juriſdiction over Princes; and his power to diſſolve all Oathes and Tyes of Allegiance? So that neither Your Perſon nor Honour can be ſafe in their hands; or ſhould Your Royal Perſon be exempt from danger, yet if this Enemy prevaile, How many Thouſands of your poor Innocent Subjects may fall by their mercileſs hands? What a field of blood will they make Your Kingdom? and ſurely *the Enemy can never countervail the Kings damage herein*, *Eſther* 6. 16. Moſt gladly at Your Command would we offer our lives on the high places of the field againſt them; but to fall by trechery, and be butchered in our beds, is horrible to think.

Im. St.

Mariana.

And O that God would make our Honourable Repreſentatives in Parliament ſtill vigilant to obſerve, and zealous to oppoſe the motions of this Enemy! we bleſs the Lord for what you have already done, in detecting them ſo far; but yet we cannot think our danger over, whilſt they ſwarm in ſuch numbers among us. *Hannibal* was wont to ſay, *Magis ſe a non pugnante, Fabio quam a pugnante Marcello timere*; he more feared *Fabius* not fighting, then fighting *Marcellus*. O be as zealous for the Proteſtant Intereſt, as they are againſt it; if they dare to ſmite with the fiſt of wickedneſs we hope you will not be afraid to ſmite them with the Sword of Juſtice. Remember what a matchleſs ſalvation was once given to our Engliſh Parliament, I mean from the Powder-plot, that *Catholike Villany*, as one aptly calls it: Such a delivernce as ages paſt cannot parallel in any Hiſtory, and of which we may ſay, as the Hiſtorian in another caſe, *Si in annalibus non foret fabula videre ur.* Had it not been recorded in our own Annals, poſterity would never beleeve it: They have indeed ſtudiouſly endevoured in their late *Bold Remonſtrance* to hide from your eyes the goodneſs of God in that deliverance, that ſo by forgetting his goodneſs, they might bury in ſilence their own wickedneſs; we hope none of your actings againſt this Enemy, will be ſtained with luke-warmneſs; if juſtice be ſprikled with a favorable hand, like a few drop of water upon fire, we doubt inſtead of quenching, it will rather encreaſe the flame. *Rome* is a nettle, the more gently its handled, the more it ſtings. My Lords and Gentlemen, here is an Enemy that deſerves your hoteſt zeale and greateſt vigilance, much better then honeſt loyal *Nonconformiſts*, who plead with God night and day on your behalf.

An humble Supplication to the Parliament.

'*Tis* acknowledged they differ in leſſer matters, from the eſtabliſhed worſhip of the Nation; but from the toleretion of ſuch Differences, no Publike Danger can ariſe. Some differences in Opinion (ſaith an Honourable Author) are as the ſtriving of one *Iſraelite* with another; and theſe *Moſes* quiets and parts them fairly; and ſome are like the *Egyptian* ſtriving with the *Iſraelites*, whom *Moſes* ſmites down. It was a noble Speech of *Anthony* of *Bourbon*, King of *Navar*, to the *Daniſh Ambaſſador*; this King being a Peer of *France*, and firſt Prince of the Blood, challenged the Regency of that Kingdom during the *French* Kings minoraty: He told the *Ambaſſadour*, *that he hoped in a ſhort time to procure a free paſſage for the Goſpel throughout* France; *the Ambaſſador was pleaſed with it*;

Ld. Virulam. Oliand. Comment de ſtat. reip. & rel. cent. 16.

 but

but desired that *Luthers* Doctrine, not *Calvins*, might pass for current: *The King replied*, Luther and Calvin agree in forty Points, and differ but in one. Let those therefore that follow the tenets of these two, unite their strength against the common Enemy, and at better leisure; in a more convenient season, compound their own differences: Grant that *Nonconformists* be in an error, yet the difference is not fundamental; and the Famous Emperor *Theodosius*, did not only bear with the *Novations*, but familiarly consult with their Learned Pastors about Church-matters, though differing in several Points of Discipline, and *Constantine*, although he made a Law *in terrorem*, yet in point of execution he spared them. O that with one shoulder you might support the tottering Interest of Christ in these Nations! and be stiled the Saviours of *England* in this time of danger; which will be a more Honourable Title, then any other you are, or can be dignified with.

Soz. lib. 7. Cap. 12.

Queries to the Bishops.

I would also propound it as matter of serious consideration to the Prelates; Whether this be a time to vex and persecute the Conscientious and Faithfull in the Land, for Ceremonies and Trifles, when the substance of Religion lyes exposed? Will not the late dreadful Alarms by the Popish Party sound a Retreat and put an end to this work? suffer me to propound two or three Queries to your Consciences.

1 *Quere.* Are not Papists hereby hardened in their errors, and confirmed in their Cruel and Tyrannical impositions upon Consciences, whilst they see you to use the same medium? what plea is left you against their Tyranny, if ever God permit them to re-kindle the Flames of Martyrdom in *England*? If your way be good, why is not theirs? *magis & minus non variant speciem*; Is there not as much strength in their Arguments of Fire and Faggot to convince you, as in your Excommunications Imprisonments, Mulcts and Penalties, to convince us of the lawfulness of your Ceremonies? It's said of *Molineus Bonifacius*, that his silly reasons for the Popes Supremacy did well enough, being propoudded with a Sword in his hand; a keen Sword will make a dull Argument cut to the quick; and if you cannot answer such Arguments your selves, me thinks you should be tender of urging them against others. Sure I am, Confiscations, Imprisonments, and Death are the most irrefragable Arguments for Popery; and it is a thousand pitties we should tell the world, that the reformed Religion must be supported by the like Artifices: It would better serve their Designe in *Spain*, then Christs Interest in *England*. I am sure

ſure 'tis the proper Cognizance of *Antichriſt*: and O that it might remain with them only. Hear what a man of your own Character ſaith, it is obſerved ſaith Doctor *Taylor*, 'That the reſtraint of 'Propheſying and impoſing upon other mens underſtandings, be- *Liberty of* 'ing Maſters of their Conſciences, and Lording it over their faith, *propheſy.* 'came in with the retinue and train of *Antichriſt*, that is, they came p.109. 'as other abuſes and corruptions of the Church did, when the 'Churches Fortunes grew better, and her Sons worſe, and ſome of 'their Fathers worſt of all; for in the firſt three hundred years, there 'was no ſign of perſecuting any man for his Opinion, though at 'that time there were many horrid Opinions.——*A* Wolf may 'as well give Laws to the underſtanding, as he whoſe dictates are 'only propounded in violence, and written in blood: and a Dog is 'as capable of a Law, as a Man, if their be no choice in his obe- 'dience, no diſcourſe in his choice, no reaſon to ſatisfie his diſcourſe.

Are you not like to have the ſame meaſure, you mete to us, meted back to you again with an overplus, if this enemy prevail? and then you'l find how good it is to afflict for Conſcience ſake. Certainly, if you reſolve to be faithful to proteſtant Principles, you will eſcape upon no eaſier terms, then us. 2 *Quer.*

Are not theſe very perſons againſt whom you diſcharge your cannons, and woory up and down by your apparitors, like to prove as ſtiff aſſertors of the Proteſtant cauſe, (if God call for more blood to witneſs to it) as your ſelves? you find them (I believe) inflexible enough to your Ceremonies; all your menacies, and puniſhments cannot cudgel them into conformity with them, becauſe they find *aliquid commune cum antichriſto*, a ſpice and tang of Popiſh Superſtition in them; and doubtleſs, they will as freely lay down their lives in defence of the fundamental and weightier points of Religion, as their Places, Liberties, and Earthly Comforts, for the leſſer Circumſtantial truths thereof: and is it not pity, that you ſhould (eſpecially at ſuch a time as this) ſuppreſs afflict, and ſilence ſuch men, whoſe abilities might now be improved to ſuch ſingular advantage? 3 *Quer.*

But, *aquilia non capit muſcas*, Lordly ſpirits ſcorn to ſtoop to ſuch mean compoſures, or take notice of a creeping Pamphlet; Let me therefore ſpeak to the Body of the People, and eſpecially to thoſe among the People, who profeſs to fear the Lord, and tremble at his Judgments. Will you ſhut your ears to ſeaſonable counſel alſo? Will you deſpiſe your dangers till you are ſurpriſed by them? O *An application to the Nation in general.*

England! Wilt thou not begin to fear, till thou art past hope? Shall thine Enemies find thee sleeping, and leave the dead? Wretched *England*! here is thy misery, that thou *knowest not thy time; but as the fishes are taken in an evil net, and as the birds are caught in the snare; so wilt thou be snared in an evil time, when it falleth on thee suddenly*, Eccles. 8.12. May I freely express my apprehensions in the Case; I much doubt thine Enemies have so contrived and laid their design against thee, that (in their apprehensions at least) all thy struglings now, are but as the flutterings of a bird in the net, which instead of freeing, doth but the faster intangle her. However if God at last, will but open thine ears to seasonable Counsel, and perswade thine heart to thy present duties, who can tell but the Lord may yet be gracious to his Land, and spare his people?

It is not so much their confidence as our impenitence that is to be feared, *Haman* was as confident as they can be, and had cast Pur for the Jews as well as they for us. *Esth.* 3 7. So was Pharaoh too when he said I will pursue, I will pursue; God can quickly give their pregnant designs a miscarrying womb; so that they which have conceived mischief shall bring forth but a lie; and thou that fearest continua ly because of the Enemie, shalt yet praise him and say; *The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken: the Lord is known by the judgments which he executeth; the wicked is snared in the work of his own hands*; Higgaion Selah. Psal. 9. 15. 16. and when the Enemie cometh in like a flood; the Spirit of thy God can set up a Standard against him: if men cannot, winds and waves shall fight for thee, as they have done in former exigencies.

O nimium dilecte Deo cui militat æther
Et conjurati veniunt ad classica venti.

Only obey the Counsels of God, and let thine ear be circumcised; and as ever you expect that a door of hope should be opened to you in this valley of *Achor*, let these following Counsels be speedily and heartily practised.

1 COUNSEL.

Abhor Popery, and be eminent in your zeal against it. *Rome* is that *Amalek*, with whom God will never make peace; neither should we: It was *Queen Elizabeths* Motto, *No peace with Spain* and it should be ours, No peace with *Rome*. My dear Countreymen, I beseech you, be not deceived with vain words; suffer not

your

your ſelves too be circumvented by a Stratagem of the Enemy let not prejudice, and diſcontents which they endeavour to beget and foment in you, againſt your real friends, cauſe any of you to fall in with the Deſign and Intereſt of your Enemies: it is a dangerous thing to comply with that Intereſt which God hath engaged himſelf againſt, and as ſure as Chriſt ſits at his Fathers right hand, ſhall be deſtroyed: and what cauſe you have, to abhor Popery: you will ſee by that time I have ſhewed you, that it is a FALSE: BLOODY: BLASPHEMOUS: UNCOMFORTABLE: AND DAMNABLE RELIGION.

Firſt, It is a Falſe Religion, and that's reaſon enough to abhor it. You would be loath to be cheated with Counterfeit Coin, eſpecially if you were to receive your whole portion in it) how much more with a Falſe Faith; when it amounts to as much as all your ſoules are worth in another World! the falſity of the Popiſh Religion (if it yet remain a queſtion with any among us) may be thus evinced.

1 Argument. That Religion which is not built upon the Foundation the Prophets and Apoſtles but ſtands in the wiſdom of man, is a Falſe Religion.

But the Popiſh Religion is not built upon the Foundation of the Prophets and Apoſtles, but ſtands in the wiſdom of man; therefore the Popiſh Religion is a Falſe Religion.

The major propoſition is undeniable, and ſtands upon the authority of theſe Scriptures: Epheſ 2 20 *And are built upon the foundation of the Prophets and Apoſtles: Jeſus Chriſt himſelf being the chief Corner Stone.* 1 Cor. 2. 5, *That your faith ſhould not ſtand in the wiſdom of men: but in the power of God.* Iſa, 8.20. *To the Law and to the Teſtimony, if they ſpeak not according to this word: it is becauſe there is no light in them.*

The minor propoſition is as evident: For (1.) the Papiſts themſelves acknowledge that their worſhipping of Creatures, Maſs, Purgatory, the Popes Supremacy, and moſt other Doctrines, wherein they differ from us, cannot be confirm'd by Scripture: *Azorius, inſtit. mor. par. 2d. lib. 4. ca. 18.* (2.) They ſet up the Pope, as a Judge above the Scriptures, ſubjecting them to the Popes authority: this many of their Learned Doctors are not aſhamed expreſly to affirme and defend; *Pighius Hierarch*, Lib. 1, Cap. 2. 3, 4. *Card. Cuſan* Epiſt. 7th. ad Bohem. *Cocleus, Hollins*, &c. 13.) They reproach and deprave the Scripture, calling it an uncertain thing,

dead.

dead letter, an insufficient guide of it self, without their tradition, or unwritten Word, *Belar. de sut. Scrip.* (4.) They add to, and detract from the Scriptures at pleasure. *Bellarmin* saith, *Pontificem posse mutare per ut Eclesiæ expedit positivæ precepta Apostolorum*, (i. e.) The Pope can change the positive precepts of the Apostles, for the behoof of the Church. (5.) They will not stand to Scripture Tryal and Judgment for the Decision of Controversies, but cry out to the Fathers, to Counsels, to Schoolmen, as appears in our own *Acts and Mon.* in multitudes of examples. (6.) They restrain the people by pen alties, from reading the Scriptures perswading them to resolve their Faith into the Authority of the Pope, and believe Implicity, as the Church believes. *Ergo.*

2 *Argument.* That Religion which ascribes the glory of mans salvation to himself. and not to Christ alone, is a false Religion. But the Popish Religion ascribes the glory of mans salvation to himself, and not to Christ alone; therefore 'tis a False Religion.

The Major is undeniable; the end of Religion is the glory of God; the Christian Religion utterly excludes the glorying of man in himself, *Rom.* 3. 27. *where is boasting then? it is excluded; by what Law? of works? nay, but by the Law of Faith.* Tit. 3. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us*, &c.

3 *Argument.* The Minor is evident, for themselves teach that the proper certainty of hope is in merits, that certainty which is not presumption is of merrits and to be measured by merits, *Alexand. Ales.* quest. 3d 65. Merits (saith another are the foundation of our hope, *Piliucius.* tract 22. n. 244 therefore,

That which is the Religion of Antichrist, is a false Religion; but the Popish Religion, is the Religion of Antichrist; *Ergo.*

The Major is evident, for the Doctrine of Antichrist is a lye, 2 *Thess.* 2. 11. *a mistery of iniquity.* ver. 7.

The Minor appears as evidently, in that the Notes and Characters by which Antichrist is described and indigetated in Scripture, agree to Popery, and to it only. The Pope is that *Ho Anomos* that lawless one, 2 *Thes.* 2. 8. He sits in the Temple of God, challenging Supremacy over all Churches. He sits there as *God*, exalting himself above all that is called God, *ver.* 4. They attribute to him the Name of the Lord our God.

Oraclo

Oracto vicis mundi moderaris habenas,
Et merito in terris crederis esse Deus. Sixty 4th.

His comming is after the working of Satan, with all power and signs, and lying wonders, of which there are numberless multitudes in Popery, their Legends swarm with them. He *hath horns as a Lamb*, (viz) pretences of meekness and innocency, but *speaks like a Dragon*, Rev. 13. 11. He *arose out of the earth*, *stirpium more*, after the manner of plants, growing by insensible degrees to this monstrous greatness; to him only agree all the other Caracters in *Rev.* 17. *& alibi*, therefore,

That Religion which tolerate and countenances all manner of Pride, Covetousness, Lust, Murders, *&c.* is a False Religion; but the Popish Religion tolerates and countenances these, and many other fleshly lusts. therefore it is a false Religion. 4 *Argument.*

The Major if doubted) may easily be proved by all those Scriptures which shew the purity of true Religion, as Jam. 1. 27. *pure Religion and undefiled before God*, &c, Tit. 2. 12. *teaching us, that denying ungodliness, and worldly lusts*, &c. Psal. 19. 9. *the fear of the Lord* (which is there put for his Worship) *is clean*, &c.

The Minor may be as easily proved from their own Histories and Writings, and many other credible Authors. As for their *Pride*, let an instance or two suffice: Sir *Richard Baker* in his Chron. p. 30. tells us that *Aldred* Arch Bishop of *Canterbury*, upon the repulse of his Suit by *King William* the first, grew discontent, and offered to depart, when the King, in awe of his displeasure, staid him, fell down at his feet, desired pardon, and promised to grant him his Suit; the King being all this while down at the Arch-Bishops feet, the Nobles that were present put him in mind, that he should cause the King to rise; nay saith the Arch-Bishop let him alone, let him find what it is to anger St. *Peter*: *Richonius* that proud Papist, was not ashamed to tell the world in Print, that a Priest is as much above a King, as a King is above a Beast; yea, as God is above a Priest. Their *Covetousness* is also insatiable, all things are vendible at *Rome*, even the Blood of Christ is set to sale for money, they have vast Revenues from the very Stues and Brothels. The blindest times took so much notice of their Covetousness, that though they durst not speak out, yet exprest their apprehensions, and just indignation against them in Pictures. There was found in the Tree Abby of *Furba* (besides other Emblems taxing Popish Prelates) the Picture of a Wolfe in a Monks Cowle, and shaven Crown, preaching to a Flock

of

of Sheep, with these words coming in a pendant out of his mouth, *God is my witness, how I long for you all in my bowels*; and underneath was written: This hooded Wolf is the Hypocrite, of whom in the Gospel, beware of False Prophets: this Picture was made two hundred yeers before the Reformation by *Luther*. Another like this, was found at *Ptortzheim*, onely with this difference, that the Wolf was preaching to a Flock of Geese, every one holding in his bill, a paire of praying beads. *Prodigious Lusts* are found among them: they forbid Marriage, and scatter their Lusts like brute beasts promiscuously. St. *Gregory* commanded that their Priests should not marry; but understanding what filthiness they commited, and finding in one Fishpond, six thousand Heads of young Infants that had been murdered; he repealed his decree: Yea, their own Writers tell us such stories of their wickedn ss in this kind that I am ashamed my pen should English; the Learned Reader may find more then enough in *Bernard*, in *Cant. Serm.* 66. *Alvar. Pel g. de pl. Ec. Eccles lib.* 2. *artic.* 24. *Peter Aliacus*, *Valinge in*, *Cornelius Mu* &c. Most horrid murders are frequently practised by them, yea, and encouraged with promised rewards in Heaven.

John Wolfe *Lect. memor. Tom* 1. *adan* 1300.

Vallarins lives of the Popes. p. 33

Hospin. hist. *Jes. p.* 225.

Hospinian shewes us how the *Jesuites* animate him, whom they employ for the murdering of Kings; they bring him into a Chappel, where the Knife lyes wrapt up in a Cloath with *agnus Dei* engraven upon it; then they open the Knife and sprinkle it with Holy Water, fastning to the Haft some Consecrated Beads, with this Indulgence, That so many Stabs as he gives the King so many Souls he saves out of *Purgatory*: they they commend to him the Knife in these words, O thou chosen Son of God, take to thee the Sword of *Jephte*, *Samson*, *David*, *Gideon*, *Judith*, *of Maccabeus*, of *Julius* the Second who defended himself from the Princes by his Sword; go, and be wisely couragious and God strengthen thy hand; then they all fall upon their knees with this prayer, Be present, O ye Cherubims and Seraphims, be present ye Thrones, Powers, Holy Angels, fill this Holy Vessell with Glory, give him the Crown of all the Holy Martyrs; he is no longer ours, but your companion; and thou, O God, strengthen his arm, that he may do thy will; give him thy Helmet and Wings to fly from his Enemies; ——then they shew him a Crown of Glory, and say, Lord respect this thy Arm, and Executioner of thy Justice: —then they tell him they see a Divine Lustre in his Face, which moves them to fall down and kiss his feet, and now he is no more a mortall man, &c.

These

These, and all other lusts are indulged, even by the Doctrines and Principles of Papists; for, if venial sins do not render a man unworthy of the love of God, are but trifles, toyes, gnats, as *Bellarmine* calls them, *Lib.* 2d. *de peccatorem*: If the Pope can get great Indulgencies, of which he hath so many kinds, Indulgencies for certain days, or years, some partial, some plenary; for all sins, yea, *interdum plena plenior* for more then all; some for this life, some for ever: What should hinder, but that they should take the bit in the mouth, and rush into all wickedness, as the Horse into the battel? especially adding what *Navarrus Cordubensis*, and others by *Bellarmin's* own confession, teach, that if men rush into sin, upon the hope of such Indulgencies, they may be nevertheless absolved. But I have stood too long upon this head; our Protestant Writers have clearly and learnedly evinced the falsity of this Religion; only because many of their Arguments are in *Latine*, I thought it not amise to add somewhat for the satisfaction of vulgar Readers.

Bellar de indulg Ch4. l. Qu.5. *loc. cit.*

2. Abhor Popery, for it is a bloody Religion; *Rev.* 17. 6. and I *saw the woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus.* The Pope writes his Laws in blood, where-ever he erects his Throne; he is the Son of perdition in an active, as well as in a passive sense. Poor *England* hath had experience of Popish cruelty, and so hath *Ireland* too; in one of whose *Provinces* 140000 Protestants were Massacred by them in the late rebellion. Popish cruelty spares none, pities none; how have Protestants been compelled by tortures to discover their dearest relations! wives (being first defiled) have been forced to give the deaths wound to their dear husbands, bloody villains, putting the sword into their hands, and guiding them in the Execution: Godly Christians compelled to carry Faggots, to burn their own Faithful Pastors: Children of eight years old, whipt to death for Religion: Yea, such hath been their rage against the sincere professors of the truth, that beyond all examples of malice, (for *pascitur in vivos livor post fata quiescit*) they have not only hunted after the Living but violated the Graves, and burnt the bones of dead Sains: thus they dealt with *Bucer, Fagius, Wickliffe*, &c. O *England!* What cause hast thou to bless the Lord, for so long a respit from Papish cruelty! thine own Histories may sufficiently inform thee, what rivers of precious blood have streamed through thee, what flames of Martyrdom have raged within thy Cities and Villages, when these ravenous Wolves and bloody Tygers were let loose to ravage in all thy borders? And what cause hast thou to tremble at the first approaches of these turculent foes!

whose rage is boiled up to a greater height then ever? and should they return upon thee again, (which Heaven prevent) they would exceed all former examples of cruelty. Poor *England*! those knives which lately providence put into thine hand, were intended to be sheathed in thy bowels: art thou able to endure such another bout, as the last age did? Hear how one of the faithful Watchmen (now out of their reach) expostulated upon the same account with thee.

Mr. Strong. 'Can you (saith he) endure to see a stranger to Lord it in your 'Habitations and your Dwellings? to cast you out? for your pleasant 'and well tilled Fields to be made a prey? for you to sow, and ano- 'ther to reap? *impius has segetes*, &c. for the delicate Woman, up- 'on whom the wind must not blow, that scarce dare venture to set 'the soul of her foot upon the ground for tenderness, to be exposed 'to the lusts and cruelties of an enemie; to be glad to flie away na- 'ked to prolong a miserable life, which would gladly be parted with 'for death, were it not for fear of the exchange? for the tender mo- 'ther to look upon the child of her womb, and consider, Must this 'child in whom I have placed the hopes of mine age. (for *omnis in 'Ascanio stat chari cura parentis*) he that hath been so tenderly 'bred up, Must he fall into the rough hands of a bloody Soldier 'skilful to destroy? It had been well for me if God had given me 'a miscarrying womb, and dry breasts, rather then to bring forth 'children unto Murtherers. Or if you could be safe, How could you 'endure to see the evil that shall come upon your people, and the de- 'struction of your kindred? I do not rhetorize and faine to draw af- 'fection, your brethren are a sad Comment upon what I have spoken 'and *Ireland* the Stage upon which you may see this Tragedie act- 'ed before your eyes.

3. O hate Popery, For it is not only a Bloody, but a blasphemous Religion. If we be Christians indeed, the dishonour of Gods Name should affect us more then the shedding of the warmest blood in our veins; this Scarlet Whore is *full of the Names of Blasphemy*, *Rev.* 17. 3. Popery is a meer Rapsodie of Blasphemies: *Luther* hath gather'd several of their blasphemous doctrines out of their own Cannons to our hands, of which let a few suffice: (1) *Papa & sui*, &c. (*i. e.*) The Pope and his, are not bound to be subject and obedient to the Commands of God. (2.) *Sole significari*, &c. (*i. e.*) By the Sun is signified the Papal, and by the Moon the Imperial, or Secular Power in the *Christian Common wealth*. (3.) *Papam habere in Sirinio pectoris sui* &c. (*i. e.*) That all Laws are in the Coffer of the Popes breast, and full power over all Laws. (4.) *Si papa sua*, &c.

ad. *Tome. Oper.* Luth. *Lat.* p 125.

(*i.e.*) If the Pope be so negligent of his own salvation, so negligent and remiss in his Office, that he should draw innumerable multitudes to hell with him, to be there ever tormented; yet may no mortal man reprove him of any fault in so doing. (5.) *Papam habere potestatem*, &c. (*i.e.*) The Pope hath power to commute and dissolve vows made to God, and then if any man defer to pay his vow according to Gods Command, he is not held guilty. (6.) *Quad non Papa a Scriptura*, &c. from the Pope. (7.) *Summa Summarum*, &c (*i.e.*) The sum of all their *Cemical Law* is this, that the Pope is a God in the Earth, Superiour to all Cœlestial, Terrestrial, Spiritual and Secular persons; that all things are his, and none may say unto him, what dost thou? I am loth to offend Christian eares with more of their Blasphemous Tenents, this is enongh to turn the stomacks of Christians with indignation aginst them.

4. 'Tis a most uncomfortable Religion; it is impossible to get, or keep true peace of Conscience in that way. *Rev.* 9 5,6. *And their torments was as the torment of a Scorpion when he smiteth a man: And in those dayes, shall men seek death, and shall not find it, but death shall flie from them*: That is, (saith a worthy Divine) the Consciences of poor sinners being stung with guilt and horror of sin, and finding no satisfaction nor remedy in their way, shall be endlesly perplext & tortured with inward troubles of spirit, which are like the stinging of a Scorpion; so that they shall chuse death rather then life: For do but consider, (1) They are enemies to free-grace and all Gospel-preaching. *Gardiner would not have this gap of free-grace opened to the People*: See (saith *Contzen* a Jesuit) *The fruit of Protestantism and their Gospel preaching*. (2) They deprived the people of the Scriptures, wherein are treasured up all the Cordial and soul-reviving Comforts of a poor distressed sinner: *If thy Law* (saith *David*) *had not been my delight, I should have perished in my affliction*; and again, *This is my comfort in my affliction, thy word hath quikned me*, Psal. 119. (3.) They lay the stress of their hopes for salvation (as you have heard) upon their own merits and the merits of others, like themselves: so that all the comforts they build upon that foundation, must needs be loose and delusory things: *debile fundamentum fallit otus*: every thing is as its foundation is. Lastly, they deny the possibility of the assurance of salvation in this life; & so coseqently, their Consciences must be alwais cauterized & dead, or fluctuating & dubious. O what a religion is this!

Contz. in Matth. 24.

5. Lastly, it is a *Damnable* religion; we have no ground from Scripture, to conclude the salvation of any among them, that know the

 depths

depths of Satan, and live and dye in destructive Opinions. Heat what the Scriptures say, Rev. 17.8. *The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth, shall wonder (whose Names are not written in the Book of Life from the foundation of the World)* when they see the beast that *was, and is not, and yet is*; 2 Thes. 2. 11. *And for this cause, God shall send them strong delusions that they should beleive a lye, that they all might be damned that beleeved not the truth, but had pleasure in unrighteousness.* When their forest plague shall come upon them, they shall not have a heart given them to repent; but *shall blaspheme the Name of God, because of them*, Rev. 16.9 And therefore to shut up this first Counsel, you that love the Lord, hate that by which he is so much dishonoured; it will make your blood boil in your veines, to see how he is Crucified, Dethroned, and trampled on by these his Enemies.

2 COUNSEL.

Use all proper preventive means to avert this threatning judgement; of which sort I shall recommend these three in speciall.

1 *Means.* Mourn for the abuse of former Light and Liberty, and say, *O remember not against us former iniquities? let thy tendeo mercy speedily prevent us; for we are brought very low*, Psal. 97. 8. O *England!* What a day of Mercy hast thou had! how hast thou been exalted to Heaven with *Capernaum!* thou mightest once have worshipped God as purely as thou wouldest, you might have been as holy as you would; the lot of this generation was cast upon such an happie nick of time, as is scarce to be found in the history of Ages past; but the most glorious morning hath its evening, the brightest Sun its clouds, and time of setting. We know not the time of our Visitation, but were both wanton and barren under those precous Mercies. God is now coming with his Ax in his hand, to hew down barren Trees. Nothing but unfeigned repentance and speedy reformation can reprieve us. *Romana leges panam pregnanti differunt.* Nothing but those fruits can be a good signe of mercy to *England*. And will you not yet mourn for the loss of such a day? such peace neglected, and not mourn! such liberties abused, and for their abuses removed, and not a tear! So many flourishing Churches broken, and the heart not broken! So many shining Lights extinct, and none lay it to heart! Such black clouds of Popish darkness and blood gathering over us, and none tremble! Lord! what hearts have we? how wonderful is the stupifying power of sin! O ye Professors of *England*, that ye had known at lea[st] in that your day the things of your peace! but now they are hid from your eyes, You once had those

those mercies; now you have them not; and the Lord only knows whether ever you shall see them again. I am out of hopes of them, till I see the people of God more humbled for the sins that removed them.

Make up your breaches speedily; it is time (I think) when the enemie is entring in at them. Hear me all ye friends of Christ, by what names so ever distinguished among your selves: Will you come and be friends one with another? have you yet enough of your Divisions? how do the fruits of your Animosities, Contentions and Reproaches, relish now with you? do you see who God is sending to part you? can t you yet pray together, mourn together? strive with God together? Why then, can you go to Prison together? Will you stand quietly at the stake together? What say you friends? you profess to be the children of the God of Peace, and I am sure Christ is the Prince of Peace, and the Gospel, the Gospel of Peace; and will not you be the Sons of Peace? if you will not yet unite, let the ruine of *England* lie upon your score. Do you make no more of the Commands of Christ, the Credit of Religion, the safety of the Nation; Ah! methinks, as *Tertullian* told *Scapula*, *Si non vis tibi parcere parce Corthagini.* If you have no pitie for your selves, have pitie for the Nation; dont sacrifice all to your unruly lusts. If you profess love to Christ, and yet have no love for those in whom is his Image; if you pretend to be Saints, and yet had rather hazard the honour of Christ, then denie your passions and lusts, pray pull off your Vizards, fall into your places, and appear as you are. 2 *Meanes.*

Brethren, I beseech you seriously to consider these three Particulars, and if there be any force in them, or tenderness in your Consciences, let them at last perswade you to love one another. 1. That Scripture makes your love to the Brethren a positive mark of your Regenration, 1 John 3. 14. *We know that we are passed from death to life, because we love the brethren: He that loveth not his Brother, abideth in death.* And 1 Joh. 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* And to speak truth, it is (ordinarily) the cleerest signe that many poor Christians can find in their own breasts: Upon the hazard therefore of your own peace and assurance be it, if still you continue to bite and devoure one another. 2. I will farther and, that this endeared and mutual love of the Saints, is the charge, yea, the dying-charge of Christ to them; they were some of the last words of Christ in this world, *John.* 15 12. *This is my Commandement, that ye love one another, as I have loved you.* Dying charges are commonly received with geatest

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Veneration, and men (what ever they neglect) will be sure to fulfill the will of the Dead. So *Gen.* 50. 10. When *Josephs* Brethren were affraid lest (his father being now dead) he would remember the old injuries they have done him, urge this pacifying argument upon him, *Thy Father did command, before he dyed, saying, Forgive I pray thee now the trespasses of thy Brethren.* And *ver.* 21. you see how it prevailed with him, *He comforted them, and spake kindly to them.* O my brethren! will you not lay down your private differences and animosities when God threatens you with a common ruin? when a common danger is upon you all? In the year 1607. when by the irruption of the *Severn sea* the Country in *Sommersetshire* was overflown almost 20 miles in length, and four miles in breadth, and many persons drowned: it was then observable (saith Mr. *Fuller*) that Creatures of contrary Natures, as Dogs, and Hares, Foxes and Conies yea Cats and Mice, getting up to the tops of some Hills dispensed at that time with their Antipathies, remaining peaceably together, without sign of fear, or any violence one towards another. My Readers thoughts will doubtless anticipate me in the application of this strange passage. Our want of love hath cut the banks and let in an inundation of Calamities upon us, and a more fearful flood of judgments is yet expected; and will not such publick dangers yet cause us to depose our private Differences? shall we act below Dogs Cats, and Foxes? shall we prefer private revenge before common safety? If so, I much doubt God will still us, and part the fray in a more terrible manner then most think of. I doubt it may be said of us ere long, as he said who saw the dead carcasses of Enemies that had been slain in a duel lie quietly together, as if they had embraced each other, *quanta amicitia se invicem amplectantur, qui mutua implacabili in micitia perierunt?* How lovingly do they embrace each other being dead, who perished through their mutual and implacable enmity? how justly may the Lord sweep away this generation of Professors, and raise up others in their room who will agree, and love one another better?

Worthies of *England*, in his farewel to *Somersetshire.*

What shall I say more? *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowells and mercies fulfill ye my joy; that ye be like minded, having the same love, being of one accord and of one mind Phil.* 2. 12.

Strive day & night with God by importunate prayers, for the prevention of those eminent judgments, but strive no more one with another;

ther, no more of that work I pray. O 'tis a thousand pities to see the sheep o rist to push and gore each other. *Non Secus ac*

Cum duo conversis inimica in prelia tauri
Frontibus incurrent ——— ———

O rather put out as the Elect of God, bowels of mercy and compassion; let the ople of God be but once heartily united, and then *Rome* do thy worst. *Associate* out selves, O ye people, and you shall be broken in pieces; and give ear, all e of far Counrrys: gird your selves, and ye shall be broken in pieces: take counsel together, and it shall come to nought: speak the word, and it shall ot stand: for God is with us.

Lye day and night at the throne of Grace, interceeding with God for your ves, and for the Nation. What Mr. *Perkins* said of his times, it i no less suitable to these, *Non sunt ista litigandi, sed orandi tempora*: these are not times for ntention, but Prayer: This will be a good omen of mercy and deliverance at nd: we may say of the spirit of Prayer, as Christ said of the budding of the g-tree, *Mat.* 24. when ye see the Fig-tree and all the trees of the field put forth nder leaves, ye know that Summer is nigh. So the reviving and budding forth the spirit of Prayer is a sign that Salvation is nigh? The Psalmist knew the ne to favour *Sion* was come, and that God would arise and have mercy upon r, because he found a spirit of compassion and prayer for *Sion* poured out, *Ps.* 2. 13. 14. When the decree for judgment is gone forth, and God will not be pt, he usually shuts up and straitens the spirits of praying ones, *Jer.* 7. 16. he ne. r shuts out prayer till the case become desperate and remediless: *Jer.* 15. 1. O ends, great is the efficacy of prayer. prayer will rain all your enemies: *David* t up but one petition against *Achitophel*, 'Lord turn the councel of Achitohel into foolishness, and it ruined both him and his design. 2 *Sam.* 15. 3. Prayers nd tears will do more then Guns or swords. 2 *chron.* 14 9.

O be not discouraged, because you presently see not the effects and returns of our Prayers: your prayers are heard though their answers be suspended, and e confident in due time they shall be answered also. O how many millions of rayers are upon the file in Heaven, as a Memorial before God upon this accoun; ot a good man all the world over but joins with you in this cry, Lord, raze the oundations of *Antichrist*, pull down *Babylon*, and build up *Sion*. Yea; the prayrs of thousands, who are now in heaven, are yet to be answer'd in that matter. or though we may say of their persons as the Church speaks of *Abraham*, they now us not: yet me may say of their prayers as the Church speaks of *Abel*, though hey be dead, their prayers are not dead, they live, and yet speak. O then stir up our selves to take hold of God, weep and make supplication.

Two things exceedingly discourage our spirits in prayer, great guilt in us, and ong *delayes* of answers from God: against both these, the Lord hath laid up encouragements and sweet supports in the word. are we under great guilt? have we abused mercies? so did *Israel*, *Ps.* 106. 7. 8. 16. 17 18. 19. 28. Yet mercy comes triumphing over all their unworthiness with a *non obstante*, *ver.* 44. *Nevertheless he regarded their affliction when he heard their cry*. What though *England* like *Israel* be polluted Nation: *yet Israel hath not been forsaken, nor Judah of his God: though their land was filled with sin against the holy one of Israel*, *Jer.* 51. 5. or doth God exercise your faith and patience by delaying the returns of prayer? so that you are ready to look at your prayers as lost. See another *Nevertheless*, in that case to raise up your hearts and hopes. *Psal.* 31. 22. *I said in my haste, I am got off from before thine*

eyes:

eyes: *Nevertheleſs, thou heardeſt the voice of my ſupplication when I cryed unto th*
Up therefore every one in whom is the ſpirit of prayer, pour out your hearts b
fore him in this time of common danger, your God will hear you: but if you
ſpeechleſs now, 'tis a ſad forerunner of death, and National ruin.

3. *COUNSEL.*

Prepare your ſelves for the worſt, that if times ſhould alter (for there are ch
ges in the right hand of the Moſt High) yet your hearts may not be turned b
nor your ſteps decline from thoſe paths of truth and holineſs wherein you h
been engaged.

O cleave to the Lord with purpoſe of heart, and when fiery trials come (whe
of moſt ſerious and conſidering Chriſtians are in a trembling expectation) u
do not baſely diſſert Chriſt in open field. To do evil (ſaith *Metellus*) where th
is neither pain nor danger, is eaſie and common; but to do good in the face
danger is vertuous and truly noble. It was the ſaying of a *Martyr* to his Perſe
tors, *Though you pluck my heart out of my bowels, yet you ſhall never pluck the tr*
out of my heart. O how is Chriſt honoured, enemies daunted, and your ſouls
cured by your Conſtancy in a time of danger! hold faſt what you have recei
and though, you loſe your Heads, yet ſave your Crowns. it was a reſolute
noble ſaying of *Luther*, when hard put to it to defend the Truth of Chriſt ag
ſo many Enemies. *Ego Martinus Lutherus*, &c. 'I *Martin Luther* an unwo
'Preacher of the Goſpel of Chriſt, do believe and hold, that this Article,
'That we are juſtified before God, by faith alone without works ſhall never
'overthrown neither by *Roman Caſar*, nor by the *Turk*, *Tartar*, *Perſian*, *Pope*,
'all his *Cardinals Prieſts*, and *Monks*, Kings, Princes, Potentates, and all the
'vils in Hell, will they, nill they, ſhall leave me this Article unſhaken.

Brethren, I much doubt the wantonneſs, Scepticiſme, and contentions of
Profeſſors of this age, have ſo weakned the Authority and Reputation of Relig
in the world, that God will once more call for Chriſtian blood to ſeal his Tru
and convince the world that there is reality in Godlineſs: And if it ſhould co
to that: I even tremble to think what ſhrinking will be among Profeſſors.
prevent which, all that I ſhall add ſhall be in theſe two words. 1. See the grou
you ſtand on be good. I do not ſpeak of the Cauſe, for it is beyond diſpute
moſt glorious cauſe that was ever ſealed by the blood of any Witneſs: but
your *Condition*. O ſee that be good alſo! look to it that you die in, as well
for the faith, are you upon ſure and ſafe grounds, as to your eternal ſtate? if
but that you be ſtill dubious, its time to make both ſure and quick work. A St
your ground, he deſerves to be hanged in everlaſting chains in Hell, that relinq
ſhes ſuch a Cauſe, and ſuch a Chriſt on earth. Chriſtian, I would fain know, h
thou canſt imagine to cloſe up thy life more honourably, or more comfortab
then by offering it up in defence of the precious truths of Chriſt, againſt his bo
and blaſphemning enemies? the very Heathens heated with love to their Coun
have made many brave and bold adventures for it; and will you ſhrink?' O t
'unto you the whole Armor of God, that you may be able to withſtand in the
'vil days; and having done all, to ſtand.

Eph. 16. 13.

FINIS.